THE Christian Scholar:

IN RULES and DIRECTIONS FOR CHILDREN and YOUTH SENT TO ENGLISH-SCHOOLS.

More especially designed for the Poor Children Educated in the CHARITY-SCHOOLS.

THE SEVENTH EDITION.

1 JOHN ii. 12.

I write unto you, little Children, because your Sins are forgiven you, for his Names sake.

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BRITISH MUSEUM

My Good Child,

READ and learn the Advice and Directions, which I now deliver to thee; I intend them to improve thy Mind, and to save thy Soul. I mean nothing but thy Interest here, and thy eternal Happiness hereafter: Pray read and consider, and the Lord give thee Understanding.

Remember, my good Child, that there is a Great *God*, who was Maker of Heaven and Earth. Remember that thou thyself art one of *his* Creatures. *In him thou dost live and move, and hast thy Being.* A good and gracious God to thee. *He formed thee and fashioned thee in the Womb; in his Book were all thy Members written; and he sustained thee while thou hangedst yet upon thy Mother's Breasts.* He has defended thee from a thousand Dangers in thy Infancy and Childhood; from Falls, from Fire, from the Accidents of every Day and Hour. It is his Mercy, that thou hast escaped so long with Life and Health, with sound Limbs and perfect Senses. His Mercy, that thou art not a Cripple or a Changeling; his Loving-kindness, that thou hast any Breath in thy Body, or any Understanding in thy Soul.

And sure, when God has done so great Things for thee, it is thy Part and Duty to rejoice in the Lord, and to thank and praise, and love, and serve thy greatest *Friend*, thy dearest *Father*, which is in Heaven.

That thou mayest the better offer up thy Thanks and Praise to God, for all the Benefits that *He* hath done unto thee; pray take Advice

and meditate on these few Reasons, for which thou should'st be chiefly thankful.

First, My Child, thank God that thou wast *born a reasonable Creature.*

That noble Creature *Man*, whom God made for the Perfection and the Glory of his whole Creation: God made his Body out of the Dust of the Earth, and breathed into that Body a living Soul. And so *God made Man after his own Likeness, in the Image of God created he him.*

Say unto thy *Soul:*

O my Soul, bless Divine Providence, that I am so curiously and *wonderfully made*; that I am one of those excellent Creatures, sensible and rational, of high and honourable Descent, the Offspring of God! what a Blessing is it, that I was not a Brute void of Understanding: One of the Cattle of the Field, or of the Worms of the Earth; a wild Beast, or a creeping Thing! Give me Grace, O Lord, to value this Blessing, and to live worthy of it. Let me improve my Reason, and let me encrease my Understanding. Thou, O God, hast made me capable of Wisdom, if I will by Industry attain unto it; but if by Idleness and Sloth I become ignorant and brutish, *like the Horse and the Mule that have no Understanding*, then I debase human Nature, and by making *myself* a Beast, I shall be a worse Monster, than if God Almighty had *made* me so.

Secondly, My Child be thankful to God that thou wast *born of Christian Parents.*

For Christian Birth-right is a mighty Blessing, it gives thee a Title to be in Covenant with the Almighty, to be a Member of Christ, to be a Child of God, to be an Inheritor of the Kingdom of Heaven. Had thy Parents been Jews, or Turks, or Infidels, thou hadst been shut without the Gates of our Christian *Jerusalem*, thou hadst lost the ordinary Means of Grace, and

Hopes

Hopes of Glory. For thou couldeſt not in thy Infancy have been admitted to the Communion of Saints; nor have been made a Member of the Holy Catholick Church: As 1 Cor. vii. 14. *If your Parents had been Unbelievers, then your Children had been unclean; but now are ye holy.*

Say,

Let me love and praiſe my God for this Right of Inheritance: For being thus born capable to be baptized, and entitled to the early Methods of Salvation. But then, let me conſider, Religion is my very Birth-right; I will not, like profane *Eſau, ſell that Birth-right.* I will not turn looſe and profligate. I will *not live without God in the World.* Since my Parents were holy, I their *Seed* will be *holy.* Being *planted a noble Vine*; I will not degenerate into a *ſtrange Plant*; I will not *bring forth wild Grapes.* As the Root was, ſo ſhall be the Branch. Since Chriſtianity was the good Profeſſion of my Father and my Mother, I myſelf reſolve to be the better Chriſtian.

Thirdly, My good Child, thank God for the *Bleſſing of being baptized in thy Infancy.*

For tho' thy Parents were profeſt Chriſtians, yet *thou* couldſt not have been ſanctified by their Name, nor couldſt thou have been ſaved by their Title: Thou wert ſtill by Nature born in Sin, and a Child of Wrath; till by *Baptiſm* thou waſt received into the Congregation of Chriſt's Flock, and ſo hadſt thy Death unto Sin, and thy new Birth unto Righteouſneſs; and ſo waſt made a Child of Grace, and an Heir to the Kingdom of thy Father in Heaven.

Commune with thine own Heart, and *ſay*,

How does it become me to walk *worthy of this Vocation, whereunto I am called?* Surely I

am bound to lead the reſt of my Life according to this Beginning. I muſt not hereafter be aſhamed to confeſs the Faith of Chriſt crucified. I will manfully fight under his Banner againſt Sin, the World, and the Devil: Chriſt is the Captain of my Salvation, and I will continue his faithful Soldier and Servant unto my Life's end. An *Apoſtate* is one, who renounces his Religion; and a *Reprobate* is one who falls away from all Grace and Goodneſs. If when I have been baptized a Chriſtian, I come to live like a Heathen; then am I a curs'd *Apoſtate*, and then am I a perjured *Reprobate*. For my baptiſmal Vows oblige me to renounce the Devil and all his Works; to believe the Articles of my Chriſtian Faith, and to keep all the Commandments of God. And tho' by reaſon of my tender Age, I could not then perform theſe Vows; yet my Godfathers and Godmothers were Sureties for me; they promiſed and vowed in my Name thoſe Things, which as I come to Age, *that is*, to Knowledge and Diſcretion, I myſelf am bound to perform.

God enable me to pay my Vows, and to continue ſtedfaſt in that Faith and Profeſſion, into which I am baptized! To be chriſtened was to be made a Chriſtian; I have the Name, and as it pleaſes God, I will not have the naked *Name*, but I will live up to the *Nature* of my Holy Religion.

Fourthly, My Child, bleſs the Name of God, for being *early ſent to School*, and ſo put into a good Method of *Education*.

Thou canſt read in the Book of *Job*, that *Man is born like a wild Aſs's Colt*: And thou canſt find *Solomon* declare, that *Fooliſhneſs is bound up in the Heart of a Child*. By which thou may'ſt perceive, that if thou art bred as ignorant as thou art born, thou wilt then differ from a Brute in little but thy outward Shape.

It

It is Education, my Child, that muſt reform thee and refine thee. It is Learning, that muſt exerciſe thy Reaſon, and improve thy Underſtanding; or elſe thou wilt be wild and wanton; thou wilt be barbarous and bruiſh; thou wilt be a ſtupid and a ſenſeleſs Wretch. And what Good would thy Life do thee, without the Wit of knowing how to live, or how to behave thyſelf in Life and Converſation!

Eſteem it, my Child, a great Bleſſing of Providence, that thou art not kept at Home in Wantonneſs and at thy own Will; that thou art not lingering in the Streets, nor ſtanding all the Day idle in the Markets; but that thou art ſent to School for good Diſcipline, and for wholſom Inſtruction, to be *train'd up from a Child in the Way that thou ſhouldſt go, that when thou art old, thou may'ſt not depart from it.*

A great Advantage to thee, that thou art taught to know the wonderful Invention of Letters; that thou canſt ſpell Syllables, and read whole Sentences, and ſo canſt find out the Senſe of Man, and the very Will of God.

By this Bleſſing, like young *Timothy*, thou canſt *know the Scriptures from a Child.* By this Bleſſing, like young *Samuel*, thou canſt hear and diſtinguiſh *the Voice of the Lord.* By this Benefit of early following thy Maſter *Jeſus* thou mayeſt be like St. *John*, thou mayeſt be the younger and the more beloved Diſciple.

Therefore, thus *ſay* unto thyſelf,

Oh that God would give me Grace to make a right Uſe of this Bleſſing! But let me not be wanting to myſelf. Let me be careful and induſtrious to redeem my Time, and to improve my Talents of Wit and Capacity, of Apprehenſion and Memory. I muſt apply my Head and my Heart to theſe Ways of Knowledge, that I may make ſome Progreſs in them. How inno-

cently proud ſhould I be of imitating the Child *Jeſus*, who *increaſed in Wiſdom* as faſt as he did *in Stature*, and grew up in *Favour* both *with God and Man!* Whereas if I hate my Book, and grow wilfully dull; if my Eyes and my Thoughts are wandering ſome other Way, if I make myſelf a Dunce, and chuſe to be a Fool, then my Folly will be my own Fault, and my Ignorance will be my proper Sin. Indeed if I had met with no Opportunities of Learning; if I had been nurſed up in profound Ignorance, and a Habit of Idleneſs, then I myſelf had been excuſed, and the Neglect muſt have been charged to my Parents and my Friends. But if they have put me into a hopeful Method of Inſtruction, and I wilfully deſpiſe that Method; this is ſuch a Sin and Frailty of my Youth, as I ſhall dearly repent, if ever I grow older and wiſer.

My good Child,

When thou haſt thus looked back upon the Bleſſings which thou doſt happily enjoy, and haſt made to God the due Return of Praiſe and Thankſgiving for them, — Then think with thy ſelf again, whether thou canſt have any Way to ſhew thyſelf more grateful, whether thou canſt do any Thing that will be acceptable and well-pleaſing unto God, that ſhall, as it were, oblige him, and in ſome Manner requite him. Yes, my good Child, there be many Duties on thy Part, that will be accepted as a ſuitable Return for thoſe Mercies, which God on *his* Part has beſtowed upon thee.

Let me direct thee to theſe Duties, with all the Affection of a Friend, and a ſpiritual Father.

Firſt, My dear Child, learn how to practiſe thy Duty towards God.

Thou knoweſt it the Advice of the wiſeſt of Men, of *Solomon*, that thou ſhouldeſt *remember thy Creator in the Days of thy Youth.* Thou knoweſt it a Charge given to thy Parents by the good Apoſtle,

Apoſtle, that thou ſhouldeſt be *brought up in the Nurture and Admonition of the Lord.* Thou knoweſt it was the care and kindneſs of our Lord *Jeſus*, to receive little Children, to encourage them, and to bleſs them. You read theſe Words in the 10th Chapter of St. *Mark*, *They brought young Children to Chriſt, that he ſhould touch them, and his Diſciples rebuked thoſe that brought them; but when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little Children to come unto me, and forbid them not, for of ſuch is the Kingdom of God. Verily I ſay unto you, whoſoever ſhall not receive the Kingdom of God as a little Child, he ſhall not enter therein. And he took them up in his Arms, laid his Hands upon them, and bleſſed them.* "My beloved Child, thou heareſt in this "Goſpel the Words of our Saviour Chriſt, that "he commanded the Children to be brought unto "him, how he blamed thoſe that would have "kept them from him; how he exhorteth all "Men to follow their Innocency; ye perceive "how by his outward Geſture and Deed, he de"clared his good Will toward them; for he em"braced them in his Arms, he laid his Hands up"on them and bleſſed them."

Again conſider, that the youngeſt and moſt beloved Diſciple, St. *John*, wrote purpoſely to *little Children.* That Apoſtle ſeemed to have ſo much Innocence and Goodneſs of Nature, as recommended him to the more particular Favour and Friendſhip of our bleſſed Lord. For he was allowed to lean upon his Maſter's Boſom, and the other Diſciples thought him the greater Favourite, St. *John* xiii. 23. Now as the Love of Children is a Common Sign of good Nature, this Apoſtle expreſſes his Care and Concern, his Love and Kindneſs for *little Children.* Great Part of an Epiſtle is directed to you, his *firſt Epiſtle*, where he begins the ſecond Chapter with an Addreſs to you, *My little Children, theſe Things*

write I unto you, that ye ſin not. Again in the 12th Verſe. *I write unto you little Children, becauſe your Sins are forgiven you for his Name ſake.* And in the next Verſe, he not only writes unto the *Fathers*, and unto the *young Men*, but unto you likewiſe *little Children.*

Here is good Encouragement, my little Child, to offer up the firſt Fruits of thy Life and Health to Heaven, to *receive the Kingdom of God as a little Child*, and ſo be the more ſure and more worthy to enter into it.

In order to this, my Child; firſt, thou ſhouldſt no ſooner learn to ſpeak, than thou ſhouldſt learn to *Pray.* God will open thy Lips the more plainly, if they begin with Calls to Heaven. God will the better looſen thy Tongue, if it be early employed in Devotions. By this thou mayeſt know, that God will hear thee, becauſe thou art yet innocent of any great Offence.

Thy Saviour was beſt pleaſed when the very Children cried *Hoſannah*, and ſaid, *Out of the Mouth of Babes and Sucklings haſt thou perfected Praiſe.*

Some ſhort Form of Prayer, ſuch as thou ſhalt find at the End of this Book, do thou diligently learn, and carefully remember; and particularly that Form, which thy own Saviour taught thee, and is therefore called *The Lord's Prayer.* Uſe *this* daily with one or more ſhort Prayers, and a Concluſion, to beg God's Bleſſing on thy Parents and thy Relations. When thou riſeſt up in the Morning ſo begin the Day: And when at Night thou takeſt thy Reſt, ſo commend thy Soul to God, and then fear no Evil that can happen to thee.

Secondly, My Child, next to your Prayers, be forward to learn your *Catechiſm.*

Thou mayeſt read in the New Teſtament, that *Catechiſing* was the very Exerciſe of Religion,

ligion, to which thy Saviour did accuſtom himſelf in his young and tender Age; *when he was Twelve Years old he went up to Jeruſalem*, and entered into the Temple, or Jewiſh Church, and there was catechiſed by the Doctors or Miniſters, and performed this holy Exerciſe ſo well, that they were all aſtoniſhed *at his Underſtanding and Anſwers*.

To follow thy bleſſed Saviour's Example, may be a Comfort and Honour to thee. The *Church Catechiſm* is all of it ſhort enough for thy Memory; and moſt of it plain enough for thy Underſtanding. Or if there be ſome Things too hard for thee, in time God will reveal them to thee. Thou muſt firſt have the Words and by Degrees thou wilt have the Senſe and Meaning of them.

Thirdly, My Child, be diligent and conſtant in *going to Church*.

The Jews were commanded to go to their Public Place of Worſhip with their Wives and their little Ones. Whence you find in St. *Mat.* xxi. 15. the *Children crying in the Temple, and ſaying, Hoſannah to the Son of* David.

If thou doſt not yet underſtand the publick Offices of Religion, yet be preſent at them, that thou mayeſt the ſooner learn them. The Church is a Place where God ſends down his Bleſſing, be there ready to receive it: Like Holy *David*, be glad, my Child, when thy Parents or their Servants ſay unto thee, *Let us go up to the Houſe of the Lord*.

When thou comeſt near the Porch or Entrance of the Church, there pauſe a while, and prepare thy Heart with this ſhort Ejaculation.

I will keep my Foot, when I go into the Houſe of God, and be more ready to hear, and pray, and praiſe, than to offer the Sacrifice of Fools, who conſider not, that they do Evil.

When

When thou comeſt within the Church, my Child, remember, that the *Place whereon thou ſtandeſt is Holy Ground:* And therefore pay ſome due Reverence, by putting off thy Hat, bowing thy Head, bending thy Knee, or the like. If thou entereſt the Church like a Stable, in a rude and indecent Manner, thou wilt ſeem to *deſpiſe the Church of God*, and to profane that Houſe, which he hath called *Holy*.

When thou comeſt to thy proper Seat or Pew, there again conſider, that thy Buſineſs to Church is to ſerve thy God, and to ſave thy Soul: And to fit and prepare thyſelf for this ſerious and ſacred Work, offer this or the like Prayer unto God.

Bleſſed be thy Name, O Lord, for giving me this Opportunity of publick Worſhip in thy Houſe. O let the Thoughts of my Heart, and the Words of my Mouth be now acceptable in thy Sight, O Lord, my Strength and my Redeemer.

After this refrain thy Eyes, and ſet a Watch before the Door of thy Lips. Do not by any Laughing or Whiſpering ſeem to forget where thou art. Be quiet and compoſed. Behave thyſelf with Reverence and godly Fear.

When Prayers are begun, then patiently attend to the Lips of the Miniſter, and at the end of each Prayer and Thankſgiving, devoutly ſay, *Amen*. Join in all other Parts of the publick Service that are allowed to the Congregation or People: that is, make the *Reſponſes* clearly and diſtinctly: Read each other Verſe in the *Pſalms*, with an audible Voice; join in the Repetition of the Creed, and think, my Child, no Muſick ſo agreeable, as this Conſort of Devotion.

While the *Pſalms* are ſinging, believe this an excellent Way of rejoicing in the Lord,

and

and as far as thy Voice and little Skill will enable thee, be one of the Number of the Singers, and ſo help *to praiſe God with the beſt Member that you have.*

In the *Prayer before Sermon*, ſtir up again thy Soul unto Devotion, and hope for a ſhare in all thoſe Bleſſings, which the Miniſter calls down on the Congregation.

And when the *Sermon* does begin, give all Heed and Diligence. Being able to uſe thy *Bible*, turn unto the *Text*; and read it to conſider and to remember; if thy Judgment cannot ſo well comprehend the Subject and Method of the Sermon; yet the *Text* alone, if well remembred, may be a uſeful and a comfortable Saying, and may at ſome other time ſuggeſt unto thee a great many good Thoughts and Meditations. However, liſten carefully to all the following Diſcourſe, and eſpecially to the Sentences, and to the Examples of Holy Scripture. As *a new born Babe deſire the ſincere Milk of the Goſpel, that you may grow thereby; grow in Grace and in the Knowledge of our Lord and Saviour Jeſus Chriſt.* So that being early inſtructed and confirmed in the true Principles of Religion, thou may'ſt be hereafter ſtedfaſt and unmoveable; and when thou comeſt to be a Man, may'ſt not then be like *Children toſſed to and fro with every Wind of Doctrine, by the cunning Craftineſs of thoſe who lie in wait to deceive.*

When *Church is done*, my Child, do not ſeem in haſte to fly from the Lord's-Houſe. Firſt offer up a private Requeſt to God for a right uſe of his Holy Ordinances, in this or the like Form.

Glory be to thee, O Lord, for admitting me this time to thy Houſe and thy Service:
Accept my Prayers and Thankſgivings;
And Lord make me a Doer of thy Word, not a Hearer only, leſt I deceive my own Soul.

After

After this, when the Aſſembly is departing, do thou Walk leiſurely out in due Time and Order; not running or thruſting to be gone; but grave and ſilent, meditating upon the Truth, and reſolving upon the Practice of ſomewhat that thou haſt heard.

If there be any other *Opportunities* of Publick Worſhip in God's Houſe upon the ſame Day, with your Parents Leave, return again, and be glad to repeat the ſame Duties of Religion. Be not weary in well doing, but perſevere unto the end.

In the Evening at *Home*, be willing that thy Parents or Governours ſhould call thee to repeat the Text, or to give ſome little Account of the Sermon, or to read a Chapter, or to ſing a Pſalm, or to join in any other Exerciſe of Religion. O Bleſs God for theſe Means of Spiritual Improvement! This is the Way to *come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the fulneſs of Chriſt*, Eph. iv. 13.

After one Day ſo ſpent in God's Courts, and the publick Services of Religion, conclude with this Thought: That as *Sunday* is more eſpecially the Lord's Day, and dedicated to his peculiar Honour: So all the *Week* after ſhould not be rudely and profanely ſpent, as if one Holy Day could atone for the ſix others to be kept Common and Unclean. No, by a good Conſcience, and a good Converſation, rather Sanctify every Day to be a Sabbath unto the Lord, by reſting from Sin, and by not doing any Work of the Lord negligently. Let thy private Devotions never be omitted: Early in the Morning cry unto God, and in the Night-Seaſon alſo, take no reſt, till thou haſt offered up thy Evening Sacrifice of Prayer and Thankſgiving.

Fourthly,

Fourthly. My Child, by this daily Practice of Piety, thou wilt by Degrees be fitted and prepared for the Benefit of *Confirmation*.

For being now able to ſay the Creed, the Lord's Prayer and the Ten Commandments, and likewiſe to anſwer to ſuch other Queſtions as in the ſhort Catechiſm are contained; thou wilt ſoon come to a competent Age, and to Years of Diſcretion: "When having learn'd what "your Godfathers and Godmothers did pro-"miſe for you in your Baptiſm, thou thy ſelf "with thine own Mouth and Conſent may "openly before the Church ratifie and confirm "the ſame, and alſo promiſe, by the Grace "of God, that thou wilt evermore endeavour "thy ſelf to obſerve ſuch Things, as by thy own "Confeſſion thou then aſſenteddſt to."

To this end, thou muſt deſire to be brought unto the *Biſhop* to be confirmed by him, and being preſented to the *Biſhop* by the Miniſter of your Pariſh, being placed in the Chancel, and ſtanding among other young Perſons, in order before the *Biſhop*; "Thou ſhalt then and there "in the preſence of God, and all the Congre-"gation, renew the ſolemn Promiſe and Vow that "was made in your Name at your Baptiſm, ratifying and confirming the ſame in your own "Perſon; and acknowledging thy ſelf bound "to believe and to do all thoſe Things, which "your Godfathers and Godmothers then under-"took for thee.

When after ſuitable Prayers, the *Biſhop* will lay his Hand upon thy Head, and pronounce this Bleſſing on thee: *Defend, O Lord, this thy Child with thy heavenly Grace, that* he *may continue thine for ever, and daily encreaſe in thy Holy Spirit more and more, until he come to thy everlaſting Kingdom*. Amen.

"And

" And the Biſhop and his Flock will again
" make their humble Supplications unto God
" for thee his Servant, upon whom (after the
" Example of the Holy Apoſtles) he has now
" laid his Hands, to certifie thee (by this
" Sign) of God's Favour and Gracious Good-
" neſs towards thee, that his Fatherly Hand
" may be ever over thee, that his Holy Spirit
" may be ever with thee, and that he would
" ſo lead thee in the Knowledge and Obedience
" of his Word, that in the End thou may'ſt
" obtain everlaſting Life."

Or if thou liveſt in ſuch a Place, as where no Opportunity ſhall offer for *Confirmation*, then thou muſt at leaſt wiſh and deſire it; as being ſatisfied by the Rules of our Church, that thou oughteſt not hereafter to be admitted to the HOLY COMMUNION; until ſuch Time as thou art confirmed, or art ready and deſirous to be confirmed.

Being thus inſtructed, my dear Child, in thy Duty towards God, think and meditate on theſe Things, and thus reſolve in thy own Conſcience.

I have a Soul to ſave, and to ſave from Eternal Fire, to ſave unto Everlaſting Joys. *What will it profit me to gain the whole World and loſe this Soul, or what ſhall I give in exchange for this Soul of mine?* By the conſtant Practice of Piety I will *work out my Salvation*, and do all that is poſſible to make my *Calling and Election ſure*.

This is the good Foundation, that will edify or build me up to Heaven. Nay, this is the right Foundation, even to raiſe my Fortune in this World; For if in the Days of my Youth, *I remember my Creator*, If I know him, Love him and ſerve him; then will his Bleſſing go along with me, and make my ways to proſper. And I ſhall have more of the Affection of my Parents, and the Favour of my Relations, and the good will

of

of all my Acquaintance, I ſhall have the better Name, and Credit, and Intereſt, and be the more likely to thrive and flouriſh; God will be with me, and who ſhall be againſt me?

In the *Second Place*, my dear Child, next to thy Duty toward God, conſider and practiſe thy *Duty to thy Parents.*

You muſt feel this, my Child, to be an inſtinct of Nature, and it would be the greateſt Reproach in the World for thee to be *without natural Affection.* Thou canſt not but know this to be the Rule of Equity and Reaſon, to be grateful and dutiful to them who gave thee Life, and all the Support of it; thy Being and thy well Being.

Above all, thou muſt confeſs this to be a great Office of Religion; in this thou obeyeſt God, and ſerveſt thy Maker. For one of his Ten Commandments in the Moral Law, is to *honour thy Father and thy Mother.* And many of his Precepts in the Goſpel are, for Children *to obey their Parents, becauſe this is right*; and to *obey them in all Things, becauſe this is well pleaſing to the Lord.*

Of this Duty the *Holy Child Jeſus* ſet thee a good Example; for though he being God made Man, was far above a mortal Parent, yet he paid them Attendance and Submiſſion; *He went down with them, and was ſubject to them,* St. *Luke* ii. 51.

The *firſt* Duty, my Child, that thou oweſt unto thy Parents, is to beg their *Bleſſing* Night and Morning.

This is a proper Teſtimony of thy Reſpect and Reverence; by this thou doſt acknowledge Dependence and Subjection; thou confeſſeſt as *Heb.* vii. 7. That *the Leſs is bleſſed of the Better.* And by this thou mayſt expreſs a firm Belief, that if thy Parents bleſs thee in God's Name, thou ſhalt be the more bleſſed in thy Generation. *I have bleſſed him,* ſays *Iſaac* of his Son, *yea, and he ſhall be bleſſed.*

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For this was the good old Custom in the very Times of the Prophets and the Patriarchs: The Sons of *Isaac* were bred up to this laudable Practice. *Jacob* did beg that his Father's Soul might bless him; and even *Esau* was importunate in crying out, *Bless me, even me also, O my Father*, Gen. xxvii. 19.

Those ungracious Children, who refuse or neglect to kneel down and crave their Parents Blessing; even the profane *Esau* shall rise up in Judgment and condemn them.

Say unto thyself, my Child,

I will not be guilty of this Sin of Omission. I will at first sight of my Parents in the Morning, and in my last taking leave at Night, fall on my Knees before them, and say to this Effect,

Pray Father (or Mother) bless me, and beg God's Blessing on me, to make me his faithful Servant, and Your obedient Child.

The *Second* Duty, my Child, unto thy Parents, is to pay them all civil *Respect* and *Reverence*.

Thou must stand in awe before them; thou must rise up in good Manners to them; thou must bow thy Head and bend the Knee, and use all those becoming Gestures and Postures, which according to thy Sex and Age, are the customary Tokens of Respect and Honour.

Thou readest that *Solomon*, even when a King, did Obeisance to *Bathsheba* his Subject, being his Mother; and when she came to him sitting on his Throne, *he rose up to meet her, and bowed himself unto her*, 1 Kings ii. 19.

Whereas to be rude and saucy, to be froward and impudent before thy Parents, to shew no Breeding in their Presence, and to pay no Respect unto their Persons; this is to despise them,

them, and to mock them; which if it does not bring the Correction of thy Parents, it will bring the Judgment of God upon thee; for think often upon *Prov.* xxx. 17. *The Eye that mocketh at his Father, and despiseth to obey his Mother, The Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

The *Third* Duty, my Child, unto thy Parents, is to hearken to their *Counsel*, and to follow their *Advice*; to stand corrected at their Reproof, and to amend upon their Admonition. My good Child, believe thy Parents to be wiser than thy self. Be satisfied they mean nothing but thy Interest and Good; confess, it is their Right to direct and lead; be sensible it is thy Duty to follow and comply.

Thy Parents will the better love thee, and God will the more bless thee. *Solomon* saith to thee and to every wise Child, *My Son hear the Instruction of thy Father, and forsake not the Law of thy Mother, for they shall be an Ornament of Grace unto thy Head, and Chains about thy Neck.*

If thy Parents should have so much Passion, as to seem *to provoke their Children unto Wrath, and to be bitter against them*, though this be forbidden to them, yet thou must be tender of so judging of them. Thou hadst better in silence withdraw, till their Anger has given place to Reason, till they are cool, and easy to be entreated.

Thy *Last* Duty, my Child, unto thy Parents, is to submit to any *Punishment* or *Correction*, that they shall think proper to lay upon thee.

Alas! Many are the Follies and Frailties of thy Youth, and would be many more if thou wert left to thy own Will, and wert restrained by nothing but thy own Discretion. Thou readest in a Book of the wisest Man, that *Foolishness is bound up in the Heart of a Child,*

and

and that it is the Rod of Correction that muſt bring it out. Thou readeſt again, that the *Rod and Reproof giveth Wiſdom, but a Child left to himſelf bringeth his Mother to ſhame.*

Thy Parents have this Authority over thee, and they beſt know when to Exerciſe this Authority upon thee. It is thy Offence and Fault, it is their Care and Love, ſuch an Inſtance of Love as God himſelf makes Uſe of to juſtify the afflicting his beloved Ones. *For whom the Lord loveth, he chaſteneth, and ſcourgeth every Son whom he receiveth. If ye endure Chaſtening, God dealeth with you as with Sons; for what Son is he, whom the Father chaſteneth not!*

If thou art apt to think, that there is ſomewhat of Partiality and Paſſion, or more Indulgence to another than to thee; yet do not thou murmur or complain; but ſtill honour and obey. We find it the Apoſtle's Argument, *Furthermore, we have had Fathers of our Fleſh which corrected us, and we gave them Reverence; though they verily for a few Days chaſtened us after their own pleaſure.*

Think much upon thy Parents, dear Child, and thy Duty to them; and thus commune with thy own Heart.

What a mercy it is, that I am not an Orphan deſtitute and forlorn, left a Prey to thoſe falſe Friends, who eat the Bread of the Fatherleſs! It's my great Happineſs to have my Parents, (or at leaſt one of them,) alive, to defend me, to maintain me, to provide for me. What return can I make worthy and ſufficient? If to be Dutiful and Obedient can be any Recompence, I will not be ungrateful, unnatural, ungodly. My Parents are in full and juſt Authority, I will *come*, when they *bid* me come; I will *go* when they bid me *go*; I will *do* this or that, when they bid me do it. I will not

anſwer

anſwer again, nor make Excuſes and Pretences to ſome other Time: I will not ſerve them with a little Eye-ſervice out of Policy or Fear, but ſerve them with ſingleneſs of Heart, and with a chearful Mind.

If it were poſſible indeed, that my Parents ſhould bid me Lie or ſteal, or do any ill Things; then I would modeſtly and ſtedfaſtly refuſe, as knowing it in ſuch a Caſe to be my Duty to *obey God rather than Man.* But while they require of me nothing, but what is good or at leaſt indifferent; then I am not to ſhift off, nor to delay my Obedience. I am bound to oblige my earthly Parents with that Sincerity and Readineſs, which my bleſſed Saviour ſhewed unto his heavenly Father, when it was written of him, *I have fulfilled thy Will, yea I am content to do it with my whole Heart.*

In ſhort, by Humility and Compliance, by Submiſſion and Reſpect, by Fear and Love, by all Ways and Means, I will pleaſe my Parents, and win upon their Affections, that I may enjoy God's Bleſſing and theirs.

For I know, that the Promiſe of Happineſs in this World, is entailed, or ſettled upon good and obedient Children. *Honour thy Father and Mother, that thy Days may be long in the Land which the Lord thy God giveth thee. This is the firſt Commandment, with Promiſe,* from Him whoſe Promiſes do never fail.

By the little Experience I have already gained, I ſhall be ſoon able to obſerve, that thoſe *young Perſons* are beſt diſpoſed of in the World, and moſt thrive and proſper in it, who were dutiful Children; who took their Parents Advice, and followed their Directions: While *thoſe* are commonly low and poor, are mean and miſerable, who were obſtinate and diſobedient Children, ſtubborn in their own Wills, and perverſe in their own Ways; who like the Prodigal in the Goſpel,

Goſpel, run away from their Father's Houſe, but never again return, to repent and be reconciled.

Thirdly, Next to God and to thy Parents, thou muſt learn, my Child, thy Duty to thy Brothers and Siſters, and Servants of the ſame Family with thee.

If thou happeneſt to be the only Child, thou art the more bound to be dutiful and good: For if thou art the One and All, then like the beloved *Benjamin*, thy *Parents Life will be bound up in their Child's Life*: And if thou takeſt ill Courſes, and doſt wilfully miſcarry in the World, *thou mayeſt bring thy Parents gray Hairs with Sorrow to the Grave*.

But if thou haſt other Brothers or Siſters, thou muſt think them near and dear unto thee, Ye are *one*, as it were, in Fleſh and Blood, and ought therefore to be of *one Heart* and of *one Mind*. The Elder to help the Younger, and the Younger to reſpect the Elder; and in all good Offices of Love, *none before or after another*.

You know, the Scriptures call the moſt entire Affection by the Name of *Brotherly Love*; And when they would exhort Chriſtians to be the moſt intimate and cordial Friends, they perſuade them then to *love as Brethren*. If by a peeviſh Temper, or in a quarrelſome Humour, thou riſeſt againſt a Brother, and contendeſt with him, then art thou becoming like unto curſed *Cain*; and by little Heats and Feuds, thou mayeſt be brought to greater Heart-burnings, and perhaps have thy *Brothers Blood cry for Vengeance on thee from the Ground*.

Say,

I will love a Brother and a Siſter as a Second-ſelf; *as Bone of my Bone, and Fleſh of my Fleſh*. We will defend and aſſiſt one another: We will exchange Souls in mutual Embraces, and mutual good Offices: We will not carry Lies and Stories

to

to incenſe our Parents, nor to raiſe Jealouſies and Suſpicions to provoke each other. None of us will envy the greater Darling, not deſpiſe the leſs Favourite. With Eyes of Pity, and with Bowels of Compaſſion, we will be kindly affectioned one towards another.

And even to the *Servants* of the Houſe, thou muſt behave thyſelf, my Child, well and wiſely; thou muſt not treat them with any proud Look, nor with any ſcornful Words. Thou muſt not create them Anger by any officious Tales, or by any frivolous Complaints; nor give them needleſs Trouble by any childiſh Humours. Thou muſt keep Peace and Family Order; thou muſt not let the *Houſe* by thy Fault *be divided againſt itſelf.*

A good natured Servant thou muſt uſe, as *Philemon* ſhould have done *Oneſimus, not now as a Servant, but above a Servant, a Brother beloved.*

While thou art a Child, thou oughteſt not to be a Lord and Maſter: Thou oughteſt not to Reign and Domineer: Thou art rather in the Condition of Serving: For the Holy Scripture tells thee, *The Heir while he is a Child differeth nothing from a Servant, though he be Lord of all.*

Alas, the meaneſt Servant, if faithful and induſtrious, may come to a better Condition than the Maſter's Child, if that Child be ignorant and idle. *Solomon* underſtood the courſe of the World, and the Pleaſure of God, when he ſaid, *Prov.* xvii. 2. *A wiſe Servant ſhall have Rule over a Son that cauſeth Shame.*

Fourthly, My Child, thou muſt learn thy Duty to thy *Maſters* and *Teachers.*

Oh conſider the infinite Benefit and Bleſſing of being ſent to School for Religion, Learning, and good Manners.

Be ſenſible, poor Child, what a Wretch and a Fool thou mighteſt hereafter be, without the Know-

Knowledge of thy Letters: without the Faculty of Reading, and the Pleaſure of Underſtanding what thou readeſt. Thy Birth will prove no Comfort without this ſort of Breeding added to it. What Good will thy Life do unto thee, if thou wert condemned to ſpend it like a wild Beaſt in Ignorance and Eaſe; or like a Beaſt of Burthen, in hanging thy Head, and *ever bowing down thy Back.*

This, my Child, ſhould make thee have a high Eſteem, and a mighty Veneration for *thoſe* to whoſe *Charge* thou art committed, to be *governed and inſtructed by them.*

They are teaching thee the Uſe of thy Reaſon, and the Grounds of thy Religion; they take a great deal of Pains and Trouble with thee. They are forced to *give* thee *Line upon Line, and Precept upon Precept,* to ſuggeſt, to explain, to repeat over and over; to exerciſe their own Patience in condeſcending to thy Capacity, and making Allowance for a thouſand of thy Infirmities.

For theſe good Reaſons, my Child, thou oughteſt to have them in Love and Honour, and to eſteem them highly for their *Works ſake.* Thou art as much indebted to a good Teacher as *Philemon* was to St. *Paul. Thou oweſt unto Him even thy own ſelf, or thy own Soul beſides,* Phil. 19. that is, thou oweſt unto him thy Education, and thy Improvement; without which thou thyſelf hadſt been in a manner beſides thyſelf, thy Soul had been an uſeleſs Thing.

My Child, Look upon thy Teachers as thy ſecond Parents. Know, the Duty of the Fifth Command does reach to thy School Maſter and thy School Miſtreſs, as well (tho' not as much) as to thy Father and Mother. Thy Catechiſm does rightly inform thee, that the Senſe of that Com-

And now, my good Child, as I have given thee ſome Advice and Directions what to *do*: So I would give thee ſtrict Charge and Caution what thou ſhould'ſt *not do*. There be Vices to avoid, as well as Virtues to purſue. Some Vices to which thou art the more ſubject, by the Infirmities of thy Age: So that by Nature or by Cuſtom thou mayeſt be ſoon addicted to them; but take timely warning. When St. *Paul* adviſed young *Timothy to flee youthful Luſts*; it does imply, that there are ſome particular Temptations to which the youngeſt People are the moſt expoſed. This was confeſt by Holy *David*, when he prayed thus unto God, *O remember not the Sins and Offences of my Youth*, Pſal. xxv. 7. We ſee the Devil, like his Servant *Herod*, does perſecute our very Infants, and ſeeks diligently to deſtroy their innocent Souls; but be *not ignorant*, my Child, *of his Devices*.

The Devil's Devices to betray thee, Child, are chiefly to draw thee into theſe Snares, *Lying*, *Stealing*, *Idleneſs*, *Ill-Company*.

Firſt, *Lying*. This is commonly the firſt Vice in Children; and alas! it is the Foundation of all other Vices. For ſo it is, the Devil tempts our innocent Children, as he did our innocent Parents. He tempts them to begin with a *Lie*; and ſo go on to rob God, to cheat one another, and at laſt to deceive their own Souls.

My Child, if thou doſt hearken unto the Devil, the *Father of Lies*, he will ſoon make thee one of his own Children, a *Liar* and *Deceiver*. He will teach thee all the little Arts and Tricks of Falſhood and Wrong: He will teach thee how to feign a falſe Excuſe; how to pretend a different Reaſon; how to evade the Truth, and diſſemble thy own Meaning; how to inſinuate and wheedle; and tell a Story in jeſt, till thou art drawn into it in earneſt; how by Degrees to deny the plaineſt Truth; and how at laſt, to invent the moſt notorious Lies, and then ſtand out with an obſtinate Heart, and an impudent Look.

Thy Parents and Governours will have much to anſwer for, if they encourage or connive at thee in

a Lie: Without Rebuke or Correction, they are Partakers of thy Sin, and by ſuffering it on *thy* Head, they bring the Guilt upon their own.

To Lie is the beginning of all Evil. If thou art once ſettled in a Habit of Lying, thy Tongue is made ready for Swearing and Curſing; thy Hands are prepared for Picking and Stealing; thy Head and Heart will be diſpoſed to all manner of Miſchief; ſo that in St. *James*'s Words, *Thy Tongue being but a little Member, will be a World of Iniquity, and will defile the whole Body, and ſet on fire the Courſe of Nature, being itſelf ſet on fire of Hell.*

Therefore, my Child, if by any unhappy Means thou haſt already contracted the Cuſtom of Lying, break off that Cuſtom with all thy Strength. Set a Watch before thy Mouth, and keep the Door of thy Lips, and hold thy Tongue, as it were with a Bridle: Speak the Truth, though it be to confeſs thy own Faults; for there's no Fault ſo great as that of denying thy own Fault. God and Man will forgive the confeſſing Sinner; but the Lyar deſerves no Pity, no Pardon.

Never hope to conceal the Plot; thy own Countenance will betray thee, or thy Confederate will diſcover thee, or even a *Bird of the air will tell the Matter.* Truth will come to light, and then ſhalt thou have Shame and Terror.

My Child, when thou haſt ſearched the Scriptures, thou wilt learn, how *lying Lips are an Abomination to the Lord*, and how it is every good Man's Wiſh and Prayer, *Remove far from me Vanity and Lies*: How none can be a true Chriſtian, or an honeſt Man, without putting *away Lying and ſpeaking Truth with his Neighbour.* How Lying has the Devil for Inventor, and Hell for Reward; *What ſhall be done unto thee thou falſe Tongue, even mighty and ſharp Arrows with hot burning Coals?*

Secondly, *Stealing.* This, my Child, is ſuch an abominable Sin, that I cannot ſuſpect thee guilty of it. A Thief and a Robber is ſuch a perfect Villain, that it requires Time and Age to be ſo ripe for Hell. And yet, my Child, the Tempter may begin with thee betimes

times, and early entice thee to this great Wickedness; especially if he has brought thee into a Habit of Lying, he finds it easy to draw thee a little further into stealing: And for this he will set Traps in thy Way.

He the *Devil*, will perhaps raise thy Curiosity, and tempt thee to lay hold on somewhat, because it is a *fine Thing*; or he will work thee up into a covetous and greedy Humour, and so make thee snatch or slide away another's Goods; or, perhaps he will deceive thee into a wretched Fancy, that *stolen Waters are sweet*, and so wheedle thee into Picking and Pilfering, as if there were a Pleasure in it.

But remember, my Child, *thou shalt not steal*; that is, thou shalt be content with that which is thine *own*, and not take away that which is *another's*. Nothing is thine *own*, but what thy Parents and Friends do give unto thee, nor will they let thee want what is necessary and proper for thee. But if without their Knowledge or Consent thou takest more than they allow; this is a secret Robbery, and base Purloyning from them; this is to cheat and defraud thy Friends and Parents in a private and clandestine Way.

I mention this first, because this is the Foundation of most Children growing up into Thieves: They begin at Home with a Liberty of being their own Carvers; they take Things without asking Leave; they learn to hide, and to convey away, and to sharp in little Trifles within Doors; till by Degrees they go abroad to practise other Arts of Stealth and Mysteries of Iniquity.

But, dear Child, be just and honest in all thy Dealings; keep thy Hands from picking and stealing: and covet not another Man's Goods. Take what is thine *own*, and go thy Way. *Content* is the greatest Virtue, and the greatest Blessing. Any stolen Treasure will prove like *Achan's* Wedge, will prove a *cursed Thing*. There have been many Examples of unhappy *Children*, who began pilfering with Pins and Trifles, till the Devil had drawn them into grosser Acts of Thievery, and brought them to a Place of Execution upon Earth, and to a worse Place of Torments in Hell.

Thirdly, *Idleneſs*, my Child, is to be avoided, as the Temptation which will draw thee into all other Miſchief. Conſider, thou art not born to be an uſeleſs Burthen of the Earth; thou art born to be an active Creature, and to do Good in thy Generation. Thou art to be bred up to Induſtry in ſome honeſt Employ; to ſupport thyſelf, and to provide for others. This is rational and manly; but *Idleneſs* and *Sloth* are the Property of *Brutes*, and even of the worſt of them, for the Apoſtle, from the Poet does imply, that they are the *evil Beaſts* which have the *ſlow Bellies*.

What a Misfortune is it to ſome younger Perſons, that partly by the Negligence of their Friends, and partly by their own ſluggiſh Temper, they doze and dream away their precious Time. They contract a Habit of Lazineſs and Dulneſs while they are *Children*, which they can ſcarce ſhake off all the Days of their Life. They are left to loiter Abroad, and to linger at Home, till their Body is all Heavineſs, and their very Soul is a Lump; till they are ſtupified into Drones or Sots, to feed on others Labour, and devour what is not their own.

Therefore the Scriptures have ſo many Leſſons of Induſtry and Application to Buſineſs: And the Apoſtle St. *Paul* is ſo hearty a Promoter of Pains and Labour, ſo zealous an Enemy to Idleneſs and Eaſe, that he would have it made into a Law, 2 *Theſſ.* iii. 10. that if *any would not work, neither ſhould they eat*.

My Child, be not of a ſlow and ſoftly Humour: Have a ſprightly, nimble Body, with a bright and ready Mind. Love Exerciſe, and have ſomewhat to do, though to never ſo little Purpoſe. Follow your Book with an Edge and Appetite to Learning; and then divert to thy Sports and Recreations with Activity and all thy Strength. Move light and eaſy; have thy Hands and thy Feet at Command; be rather a little eager than mopiſh: Thy Reputation and thy Fortune will depend upon it; hear *Solomon* obſerving by Experience and Wiſdom from above, that *Drowzineſs will cloath a Man with Rags; but ſeeſt thou a*

Man

Man diligent in his Buſineſs? He ſhall ſtand before Kings; he ſhall not ſtand before mean Men.

Laſtly, *Ill-Company*, my Child, is a fatal Danger, which thou muſt decline, as thou wouldeſt Diſeaſes and Death. For indeed, Vice and Sin are the Leproſy and Plague of the Mind and Soul; and like the ſame infectious Diſtempers in the Body, they ſeldom breed of themſelves; they are caught from ſome others.

And therefore it is as dangerous for young Perſons to converſe with thoſe who are corrupted in their Minds, as with thoſe who are tainted in their Fleſh and Blood; the Poiſon does inſenſibly ſpread and communicate itſelf, ſo as all catch the ſame Malady, who keep the ſame Company.

Alas! how many hopeful young Perſons have we ſeen, beginning the World in ſober and induſtrious Ways; who falling among ill Companions, have quickly been made like unto them, and have followed them on to a ſcandalous Life, and perhaps to a ſhameful Death!

My Child, mind and obſerve thy School-fellows and Companions; where thou findeſt any of good Nature and good Manners, diſpoſed to Virtue and Religion, make choice of *ſuch* for thy familiar Friends, love their ſweet and innocent Society, and imitate their good Example: But where thou findeſt a naughty, vicious Child, where thou canſt point out a Liar, or a Thief, or a Swearer, ſet a Mark upon them, and ſhun all Manner of Converſation with them. Hearken to the wiſe Man of God, Prov. i. 10. *My Son, if Sinners intice thee, conſent thou not. If they ſay, come with us, or caſt thy Lot among us: My Son, walk thou not in the Way with them, refrain thy Foot from their Path.*

And now, my dear Child, I have nothing more to ſay to thee, but to beg and to pronounce God's Bleſſing on thee.

Only if you are one of the poor Children, who are educated in the *Charity Schools*, I muſt firſt leave with you a few Words of *Exhortation*, which I beſeech you often and ſeriouſly to reflect upon. It is your ſpecial Duty, then my poor Child, to be thankful and reſpect-

ful to those pious and charitable Persons, by whose Bounty the School is supported, to which you belong: Wherein you are decently clothed, (or 'tis hoped you shortly will) and happily instructed; being taught to *Speak* properly, to *read* distinctly, to *write* fairly, to *cast Accounts* exactly, to rehearse the *Catechism* audibly, to repeat it weekly in the Church, and (it may be) attend to a familiar Exposition of it, to make the *Responses* jointly in the publick Prayers, to sing the *Psalms* in very agreeable Harmony, and on all Occasions to behave yourself with Modesty and Respect to your Betters. Nor is this all perhaps, for their Charity may likewise extend so far, as to put you out, when qualified, to some good Trade or Calling, whereby you may be secure of a considerable Livelihood, and become useful in your Generation.

What could your poor and helpless Parents or Relations have done for you like all this? Their hardest Labour could scarce find you in Bread at present, and much less secure it to you for the future, by giving you a religious and useful Education: But you must have grown up in Vice and Ignorance, and been exposed to Want and Misery.

What an unspeakable Blessing, therefore, ought you to think it, that GOD has put it into the Hearts of well disposed Persons to take such Care of you, as your nearest Relations were not able to take; by giving you an Education, in all Respects so proper for you, that it cannot fail, but through your own Fault, of making you happy both here and hereafter? How ought this Consideration to fill your Heart and Mouth, with daily Thanksgivings to GOD, for so great a Blessing? How ought it to excite you, to offer up daily your most fervent Prayers to him, for such kind Benefactors? And above all, how willing and careful ought it to make you, exactly to observe the Rules of this your Education, and earnestly to apply to the Throne of Grace for the Divine Blessing upon it, that you may be sure in due Time, to reap all those good Fruits which are so justly to be expected from it.

And if it ſhall pleaſe GOD, when you are placed out from School, to ſome good Trade or Service, to bleſs you, (as he did *Joſeph* in the Houſe of *Potiphar*) ſo as to raiſe you into Credit and Plenty, and make you conſiderable in a Family, Pariſh, City or Kingdom: Then remember your Beginning. Remember the Place that gave you Birth, and gave you Education. Be ingenuous and grateful. Acknowledge the Charity you have received; and do as much for others as was done for you.

Young Man, be taught *Knowledge* and *Diſcretion*, and the Lord proſper thee in all thy Ways. *Amen.*

A Morning Prayer for the younger Children ſent to School, to be ſaid daily at Home.

BLeſſed be Thy Name, O Lord, for defending me from all the Perils of this Night paſt: Early in the Morning do I cry unto Thee for thy Help and Protection this Day following. O heavenly Father! bleſs me, Thy Child, with Thy Grace and Holy Spirit. Sow in my Heart the Seeds of Virtue and Religion, and grant I may bring forth good Increaſe. O forgive the Sins and Frailties of my Youth, and keep me innocent from every great Offence. Strengthen my Memory, and enlarge my Underſtanding, that from a Child I may know the Scriptures, and be brought up in the Nurture and Admonition of the Lord. Make me dutiful to my Parents, and obedient to my Teachers. Grant me Induſtry and Love of Learning. Let me follow the Example of thy Holy Child Jeſus: Let me increaſe in Wiſdom and Stature, and in Favour with God and Man, through the Merits of my dear Saviour, who taught me thus to pray,

Our Father which art in Heaven, &c.

I pray God bleſs the Church, and King, my Father and Mother, Brothers and Siſters, and other Relations; and all my good Friends and Benefactors. Amen.

An

An Evening Prayer for the ſame.

I Bleſs and praiſe thy Name, O Lord, for protecting and preſerving me this Day paſt. O forgive me all the Vanities and Follies which I have been this Day guilty of. Let me treaſure up in a faithful Memory the good Inſtructions which I have already learned; and for the Time to come, let me grow in Grace, and all manner of Goodneſs. O let me be trained up from a Child in the Way that I ſhould go, and when I am old, let me not depart from it. Lord, I commend my Soul and Body to Thy good Providence; by Thy great Mercy defend me from all the Perils and Dangers of this Night. Hide me under the Shadow of thy Wings. Give me Reſt and Peace for the ſake of thy Son Jeſus, who taught me this his own Form of Prayer.

Our Father, &c.

I pray God bleſs the Church, and King, my Father and Mother, Brothers and Siſters, and other Relation; and all my good Friends and Benefactors. Amen.

A Morning Prayer, to be uſed daily at Home by ſuch Children, ſent to School, as are more grown in Years.

GLory be to Thee, O LORD, who haſt preſerved me from the Perils of the Night paſt, who haſt refreſhed me with Sleep, and raiſed me up again to praiſe thy Holy Name.

I humbly worſhip Thee, O GOD, my heavenly Father, through *Jeſus Chriſt* my Redeemer, and I do again devote myſelf to Thee, deſiring to ſerve Thee faithfully this, and all the Days of my Life.

I was made thy Child, and the Diſciple of thy Son *Jeſus*, by Baptiſm, and then received the Promiſe of thy Holy Spirit. Let that good Spirit thoroughly cleanſe me from all the Corruption of my Nature.

Help me to remember Thee, my Creator, in the Days of my Youth.

Pre-

Preſerve me from thoſe Errors and Follies, to which the Frailty of my Age does moſt expoſe me, and keep me innocent from every great Offence.

Deliver me from the Vanity of mine own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is good, that I may be Modeſt and Humble, True and Juſt, Temperate and Diligent, Reſpectful and Obedient to my Superiors; that I may Fear and Love thee above all; that I may Love my Neighbour as my Self, and do to every one as I would they ſhould do unto me.

Let thy good Providence defend me this Day from all Evil; let the Grace of thy Holy Spirit continually prevent and aſſiſt me.

Bleſs me, I pray Thee, in my Learning, and help me daily to encreaſe in Knowledge, and Wiſdom, and all Virtue.

Bleſs and Defend, I beſeech Thee, from all their Enemies, Our moſt gracious Sovereign Lord King *George*, the Queen, the Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family.

I humbly beg thy Bleſſing alſo upon all our ſpiritual Paſtors and Maſters, all my Relations, Friends and Benefactors, (particularly * my Father and Mother, my Brothers and Siſters,) and every one in this Houſe. Grant to them whatſoever may be good for them in this Life, and guide them to Life everlaſting.

I humbly commit myſelf to Thee, O Lord; in the Name of *Jeſus Chriſt* my Saviour; and in the Words which he himſelf hath taught me.

Our Father, &c.

An Evening Prayer for the ſame.

GLory be to thee, O Lord, who hath preſerved me the Day paſt, who hath defended me from all the Evils to which I am conſtantly expoſed in this uncertain Life, who hath continued my Health, who hath beſtowed upon me all Things neceſſary for Life and Godlineſs.

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* *Here let every Child mention his or her particular Relations*, &c.

I humbly beſeech Thee, O heavenly Father, to pardon whatſoever thou haſt ſeen amiſs in me this Day in my Thoughts, Words, or Actions. [*particularly*]

Make me, O Lord, throughly ſenſible of the great Weakneſs and Corruption of my Nature, and the many Errors of my Life.

Aſſiſt me, I pray Thee, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increaſe in the Knowledge and Love of Thee, my GOD, and of my Saviour *Jeſus Chriſt*.

Shew me the Way in which I ſhould walk, whilſt I am Young, and grant that I may never depart from it.

Bleſs to me, I pray, whatſoever good Inſtructions have been given me this Day; help me carefully to remember them, and duly to improve them, that I may be ever growing in Knowledge, and Wiſdom, and Goodneſs.

Bleſs and defend, I beſeech Thee, from all their Enemies, Our moſt gracious Sovereign Lord King *George*, the Queen, the Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family.

I humbly beg thy Bleſſing alſo, upon all our ſpiritual Paſtors and Maſters, all my Relations, Friends and Benefactors, (particularly † my Father and Mother, my Brothers and Siſters) and every one in this Houſe. Let it pleaſe Thee to guide us all in this Life preſent, and to conduct us to thy Heavenly Kingdom.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Bleſſings

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* *Here let the Child be inſtructed by the Maſter or Miſtreſs, to confeſs and bewail in particular, every Sin which may have been committed by him or her in the Day paſt, whether* [*Lying, taking God's Name in vain, Stealing, Quarrelling, Stubbornneſs, or any other.*]

† *Here let the Child mention his or her particular Relations*, &c.

ſing; through *Jeſus* Chriſt our only Lord and Saviour; in whoſe Words I conclude my Prayers.

Our Father, &c.

A Prayer for a Child going to be Catechiz'd.

O Bleſſed Jeſus, who when Thou wert Twelve Years old, didſt go up to the Temple, and ſat in the midſt of the Doctors, both hearing them and aſking them Queſtions; ſo as all the Congregation were aſtoniſhed at thy Underſtanding and Anſwers; Aſſiſt me with thy Grace and Heavenly Benediction, that in the like Exercise of Religion, I may laudably and devoutly perform the ſame, to thy Honour, and the Salvation of my own Soul. Grant this, Lord Jeſus. *Amen.*

A Prayer for a Child before ſinging a Pſalm or Hymn.

O Holy Jeſus, who didſt approve and commend the Children crying in the Temple, *Hoſanna to the Son of David!* and didſt apply that Saying to them, *Out of the Mouths of Babes and Sucklings thou haſt perfected Praiſe.* O make Melody in my Heart, and looſen my Tongue, that I may ſing forth Praiſes and Thankſgivings to Father, Son, and Holy Ghoſt. *Amen.*

A Grace before Meat.

BLESS, O Lord, we beſeech Thee, theſe thy good Creatures to our Uſe, and us to Thy Service: Through *Jeſus Chriſt* our Lord. *Amen.*

A Grace after Meat.

BLeſſed and praiſed be Thy Holy Name, O Lord, for theſe and all thy other Bleſſings beſtowed upon us, through *Jeſus Chriſt* our Lord. *Amen.*

SELF

SELF-DISCOURSE:

Or, A CHILD's DUTY, briefly ſet down, as he may be ſuppoſed to collect it by his own Reflection.

THERE is nothing that I ought to wiſh for ſo much, as that I may have a happy Mind in this World, and that after I die, my Soul may be for ever happy in Heaven. But how ſhall I ſecure to myſelf theſe Bleſſings? I muſt perform my Duty towards God, my Duty towards my Neighbour, and my Duty towards myſelf.

My Duty towards GOD is, to love, honour and fear him, as my Maker, my Governor and my Judge; to remember that he ſees all my moſt ſecret Actions, knows all my Thoughts, and appoints whatever happens to me. I muſt enjoy every thing that is Good with Thankſulneſs, and bear every thing that is Evil with Patience. I muſt alſo keep all the Commandments of God, and conſtantly pray to him to pardon and bleſs me for the ſake of Jeſus Chriſt, his only Son, who died to ſave our Souls, if we endeavour to live an holy and virtuous Life.

My Duty towards my Neighbour is, to love him as myſelf, and to take care that all my Actions be juſt and honeſt, all my Words true and ſincere, and all my Thoughts charitable and kind; that ſo I may in every reſpect do to all others, as I would they ſhould do unto me.

My Duty towards myſelf is, to be ſober, chaſte and temperate; to ſpend my time prudently and profitably; to examine carefully the Deſigns of my Heart, and never to do any thing, which if it were known, would diſgrace my Character, or leſſen me in the Opinion of any good Man.

By taking care to perform theſe Duties, I ſhall be happy both here and hereafter; and I pray God grant me his Grace ſo to do, through Jeſus Chriſt our Lord. *Amen.*

FINIS.

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